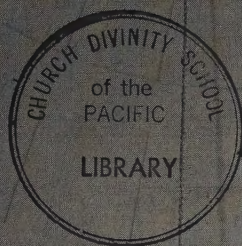


The Living Church

January 18, 1953

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ST. PAUL'S, MILWAUKEE: Triumph after the fire [*see p. 16*].

Milwaukee Sentinel

Weekly Record of the News, the Work,
and the Thought of the Episcopal Church

P. 12: Words to a Bishop

The Bishop of New York selection for 1953

THE HOPE OF GLORY

By **JOHN SEVILLE HIGGINS**
BISHOP COADJUTOR-ELECT OF RHODE ISLAND

This book, the second in the recently-inaugurated series of annual "Bishop of New York Books," is a devotional commentary on the Prayer of General Thanksgiving. In it, the author analyses the prayer in a series of essays on the vast themes of the Christian faith — "God in His threefold activity as Father, Redeemer, and Sanctifier, and His doctrines of sin, grace, sacraments, prayer, and praise."

The numerous historical allusions



challenge one to inquire into the varied and changing circumstances in which the Christian religion has been found a never-failing source of renewal, and hope, and victory.

Dr. Higgins asserts that "many people . . . do not believe in eternal life . . . (and) unless we have a 'hope of glory' our Christianity degenerates into humanism." His book is a carefully-reasoned, soberly inspiring development of that assertion. Price: \$2.25

A SOWER WENT FORTH

By **RICHARDSON WRIGHT**

Lent is a season in which we should prepare the land of our souls for the reception of the seed when the Sower goes forth to sow.

The author leads the reader through the Gospels noting our Lord's self-declarations and definitions of who and what He was and is, and how others defined Him. These selections prepare the land of our souls for the growth of the seed which the Sower has sown. The author is the retired editor of *House and Garden* magazine. Price: \$1.75

POWER OF GOD

By **DOM GREGORY DIX, O.S.B.**

Many people in many lands came to know the late Dom Gregory Dix, noted New Testament scholar, liturgiologist and historian, through his writings and lecture tours.

This book consists of the seven sermons — meditations on the Seven Last Words from the Cross — which Dom Gregory gave on Good Friday, 1951, at the Church of the Resurrection, New York City, during his last visit to America. Price: \$1.50

LIVING THE TEN COMMANDMENTS

VOLUME THREE IN THE SERIES

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By **CARROLL E. SIMCOX**

Here is the final volume in the author's trilogy upon the Creed, the Lord's Prayer, and the Ten Commandments. As the title indicates, this volume is a guide to Christian Obedience and together with the other two, they provide the reader with a complete study in the basic beliefs of the Church.

It is one thing to know how to recite



the Ten Commandments, but quite another to live by them. It requires an understanding that few of us seem to possess today. Few people will be able to read this book without coming to a closer understanding of the fundamental laws of the Christian life.

The author was formerly book editor of *The Living Church*. Price: \$2.00

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Clergy Stipends

DR. E. BASIL's letter on Clergy Stipends and Pensions [L.C., November 30th], should be answered.

We share his admiration for the devoted priest, apparently now retired, who in his active ministry never received more than \$2,400 annual salary. But active clergy are painfully aware that it takes a \$5,000 salary in 1952 to equal the buying power of a \$2,400 in 1940. Inflated living costs and taxes cannot be ignored although Dr. Basil is "pretty sure" that a couple can live comfortably in California on \$2,400 and a house.

The dean of Western Reserve University's School of Social Sciences, R. Clyde White, recently compiled some interesting figures for teachers which are equally applicable to the clergy [see box].

The movement in the Episcopal Church to correct substandard clerical stipends springs largely from laymen led by bishops who are aware of the terrific impact of in-

sonally, I would like to have brotherhood with those of other political ideologies, but to gain this end there is a price I would not pay no matter how much I loved the brotherhood. I would like to have brotherhood with those of other theological persuasions and traditions, but to gain this end there is a price I would not pay . . .

KENNETH B. STOCUM.

Greenwood Lake, N. Y.

FOR a Presbyterian minister who, in the eyes of our Church is not only a lay man, but an unconfirmed one as well, to be the regular celebrant of the Holy Communion is shocking (as also is the set of conditions to be found at the Indian Hill "parish").

[Your] editorial . . . reminds the readers that anyone who is "ready and desirous to be confirmed" may be admitted to the Holy Communion. I can appreciate this rule . . . However, I see no connec-

of the parish rather than be led away by the young people's socials in the more adequate rooms in the church across the street?

While we must strive for the universal brotherhood of true and unlimited Christianity, it seems to me that the Church's official sanction of whatever seemed "practical" in Indian Hill has compromised us elsewhere.

If we truly believe that our Episcopal Church is the best representation of what Christ intended as his Catholic Church, as the same is manifested through the Book of Common Prayer, we can Churchmen, under the banner of Christian unity and coöperation, be so ready and willing to depart from our Church's teachings and canon law? At the pageantry cannot be found in the Prayer Book, at least the Prayer Book is found and followed in our "pageantries."

WILLIAM H. THORNBURGH.

Troy, Ohio.

Applicable to Clergy

Position	Income Before Taxes		Income After Taxes		Needed to Equal 1940 Purchasing Power	Real Loss
	1940	1952	1940	1952		
Cleveland—Grade School	\$2,880	\$4,875	\$2,788	\$3,991	\$5,297	\$1,309
Cleveland—High (B.A.)	2,970	4,875	2,875	3,991	5,463	1,472
Cleveland—High (M.A.)	3,600	5,175	3,477	4,225	6,606	2,381
Asst. Prof. (single)	2,800	5,075	2,712	4,147	5,153	1,006
Assoc. Prof.	3,600	5,250	3,442	4,278	6,540	2,262
Professor	4,000	6,430	3,859	5,150	7,332	2,182

flated living costs on clergymen receiving marginal salaries. Presbyters, particularly in the sub-average income brackets, have been notably inactive in presenting their actual needs or even permitting discussion of the subject in vestry meetings. They deserve all the commendation which Dr. Basil awards his splendid example who in his active ministry earned no more than \$2,400 per annum but for the equivalent of those necessities in 1940, we know that we must provide at least \$5,000 in 1952.

CLIFFORD C. COWIN,

Treasurer, Diocese of Ohio.

Cleveland, Ohio.

Indian Hill

LETTERS such as that written by Robert Hawkins criticizing "your unenlightened reaction to recent Presbyterian-Episcopalian mergers in Ohio" disturb me a great deal. I, too, am a layman of the Episcopal Church and I came into her fold as a convert from denominational Protestantism. I am now a vestryman of my parish church and I am a teacher in the Church school. I left my former ecclesiastical allegiance and came into the Church because of what she had to offer, i.e., the Catholic religion of the ages shorn of Papal accretions.

Now I find other laymen such as Mr. Hawkins who are willing to scuttle our Catholic heritage in the name of brotherhood. To me it doesn't make sense. Per-

tion between this and the permission by special dispensation to sectarians to receive at our altars. One who is not an Episcopalian, or a communicant of Churches with which we are in intercommunion, and who is neither ready nor desirous of becoming one, clearly is not eligible to receive the Blessed Sacrament, even by dispensation of a single diocesan. . . .

If the House of Bishops is right in permitting occasional ecumenical gatherings to receive at our altars, then the Indian Hill group who has an Episcopal priest as pastor is also right; if the Indian Hill group is wrong, the House of Bishops is wrong.

ALFRED T. K. ZADIG,
Postulant.

Waltham, Mass.

ROBERT HAWKINS of Connecticut [L.C., December 28th] criticizes your stand on the recent parish merger in Indian Hill, Cincinnati, Ohio. [See L.C., December 7th].

As I see it, the disheartening feature of this "forward step" is that it must be landing smack on the toes of Episcopal clergy and lay leaders in many communities throughout the country. Does it not rest heavily on a parish priest who is trying to indoctrinate in his parishioners the importance and significance of the sacraments? Will it not increase his task of trying to explain to Church parents that their children should be raised in the life

Aberdeen Cathedral

IN the course of a driving trip in Scotland last autumn, my wife and I spent Saturday night in Braemar and the next morning (September 7th) attended early Mass in St. Margaret's Episcopal Church of Scotland, where we received Holy Communion from the Bishop of Aberdeen. Bishop Hall received us cordially after the service and conversed with us for several minutes. Before parting I asked the bishop if there was any memorial to Bishop Seabury in his cathedral in Aberdeen. "Yes," he replied, "the American Church has given the chancel, but candour compels me to admit that it isn't all paid for." I can still hear the Scottish roll of his r's and see the gleam in his eyes as he said this.

If, as would seem to be the case, the American Episcopal Church has committed herself to giving the chancel to the cathedral of Aberdeen, the duty of fulfilling this pledge is clear as day.

ARTHUR M. SHEPARD.

Madison, Conn.

Editor's Comment:

Contributions may be sent through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., marked "Bishop Seabury Memorial, Anglican Cathedral, Aberdeen, Scotland."

For Lenten reading

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Talks
With

Teachers

The Rev. VICTOR HOAG, D.D., Editor



The Breath of God

THE teacher of the sixth graders asked, "How can we show what we have been studying on Demonstration Sunday?—That is only two weeks off."

They had been studying a unit on the creation story for the past four Sundays. They had mastered the meaning of the Bible passage, listing the various things made on each day of creation. They had discussed the length of time meant by "day," and (being children of our enlightened generation and people) had come to grasp the story as an approximation of our scientific picture of evolving forms of life. They had even made a trip to the Planetarium, and had a better idea of stars and other worlds.

Now they were confronted with a problem set for them by their parish plan. In this parish it is the custom to arrange for a Demonstration Day at four or five set times through the year. On that day there is no lesson period, but the entire school assembles in the church, and each class in turn makes some showing of what they have been doing. The period of five or six Sundays between is devoted to a unit of study. This unit finds its culmination and expression on Demonstration Day. Parents will be present. And the classes will be vying with each other to have the best performance.

Briefly, then, the teacher held a review of what they had learned of the events of creation. She had thought up a scheme, but—being a fine teacher—she was resolved not to use it unless the class thought of nothing better. So now "What can we do to show the days of creation?" was the problem before them.

A brief silence, and then suggestions began to come.

"Some big numbers on our chest—the first day, and so on. . ."

"Some big cardboards, with a drawing on each. . ."

After several such unlikely and false starts, one boy remarked thoughtfully, "That part where God breathed into man . . . and he became a living person. I wonder . . . do you suppose that God did all His making . . . I mean His creating, by just breathing on things?"

The idea was taken up, at first lightly, then more earnestly. Finally, at a slight suggestion from the teacher, they agreed that the Spirit was like air—"See, in

verse 2, it says that the Spirit of God moved on the face of the waters!" They agreed that everything was done by God by just breathing. . . . And the form of their demonstration was born:

"We could make those curled-up strips of paper—like a flat tube, and blow them out with our mouth. . ."

"And each of us could have something different on ours—for each of the days!"

And so it was. With paper at hand, fastened with scotch tape, they soon made the tubes, rolled them up, and tested them for blowing out.

"Which thing would you like to show?" the teacher asked each in turn.

"I'll make the sun." "I'm the moon."

"I want the fishes." "I can make the stars on mine." "How about the people—Adam and Eve?"

By Demonstration Day their blowers had been perfected. One girl had written, in her own words, an account of the different days, and the explanation. Standing before the school, the class performed while she read, each in turn blowing on his tube, revealing the pictures on it.

Other classes performed in their own way. One had made a tiny garden of Eden, with clay figures. Another used large cardboards. The senior class presented the story in a short statement read in turn by each pupil. Everybody was interested, everybody knew what was meant. It was fun, yet it had real reverence. It was sound educational procedure for several reasons:

First, everybody was *involved* in some form of expression, using devices invented and created through the class planning and efforts.

Second, there was public display and recognition. All through the unit, they had before them the problem of how to present this on Demonstration Day. Every person, every class needs that. There is no outlet, no outcome, no public recognition and approval, for much of the class work in our Church schools.

Third, it was child-like—in forms no adult would have been likely to invent. And so it was fun—the deep pleasure of doing what you like to do, together, and for a purpose. They had tasted the joy of creating, and found that it was good.

This parish has no system of attendance badges, and needs none.

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Things to Come

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FEBRUARY 1953													
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						8	9	10	11	12	13	14	
						15	16	17	18	19	20	21	
						22	23	24	25	26	27	28	

January

- 2d Sunday after Epiphany.
Church and Economic Life Week, to 24th.
Week of Prayer for Christian Unity, to 25th.
- Alabama convention, to 22d.
- Mississippi convention, to 22d.
- Louisiana convention.
Tennessee convention.
- Mexico convocation, to 25th.
- Convocation of St. Paul (3d Sunday after Epiphany).
Theological Education Sunday.
Radio and TV workshop, NCC, New York City.
- Eau Claire convention, to 26th.
San Joaquin convocation.
Texas convention, to 27th.
- Florida convention, to 29th.
Western Michigan, to 28th.
- General Board, NCC, New York City.
Arkansas convention, to 29th.
Dallas convention, to 29th.
Los Angeles convention, to 29th.
Oklahoma convention, to 29th.

February

- Septuagesima Sunday.
- The Purification.
Consecration of the Rev. L. C. Ogilby as suffragan of the Philippines.
- Girls' Friendly Society meeting, Seabury House, Greenwich, Conn., to 4th.
California convention.
- Michigan convention.
- Woman's Auxiliary executive board annual meeting, Seabury House, to 8th.
- Panama Canal Zone convention.
- Sexagesima Sunday.
Southwestern Brazil convocation.
Honolulu convocation.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

MICHAEL, your columnist's 9-year-old son, was given a book on astronomy for Christmas (it came from Leon McCauley, Seabury Press manager, whose selections are practically infallible). Michael has been enjoying the book no little, but his father's imagination is somewhat staggered by the scope of the universe revealed in Observing the Heavens, by Peter Hood (Oxford).

JUST in case you haven't kept up to date, our galaxy, the Milky Way, contains millions of stars, of which the Sun is one of the smaller. The Sun isn't even in the middle (which is about the constellation Sagittarius), but off to one side. Light, bustling along at the rate of 186,000 miles a second, gets from the Sun to the earth in a matter of minutes, but the light from the next nearest star arrives four years after it began its journey. This distance, of course, is just a minute fraction of the distance across the whole galaxy.

LOOSELY disposed about the vast reaches of space are other galaxies, each containing other millions of other stars. As modern astronomical methods and instruments have been developed, such galaxies have been found to number up into the millions. Astronomers used to think that a planetary system like ours, with life upon it, was probably unique. Now their universe is so large and various that they won't make any statements about what may and may not exist somewhere else in space.

THE MAKER of this unimaginable symphony of matter and motion seems to become very remote as the known area of His activity expands. How can God adjust His vision from the vast cosmic scale to the concerns of this tiny speck of dust revolving about a somewhat larger speck of dust that glows and gives it heat?

FOR THAT MATTER, how can the astronomer turn from his contemplation of the heavens to wipe his small daughter's runny nose? If man can adjust himself to two different realms, why should it be difficult for God to do so?

NEVERTHELESS, modern knowledge adds redoubled force to the ancient cry of Psalm 8: "When I consider thy heavens, even the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visitest him?"

THE FACT IS, and ancient Jews, medieval Christian philosophers, and profound thinkers of all times have always known it, that there is indeed a cold, wintry, and remote aspect to the idea of God: the Unmoved Mover, without body, parts, or passions, unknowable in essence, awful in purity, in righteousness, in simplicity. Childish souls may believe in an anthropomorphic God, a "God made in the image of man"; but religious seers and sages tell us that God is nothing like man, wholly other, altogether different from anything in the material creation.

IT IS God Himself who tells us that,

in a sense, the childish souls are right: that His mathematically organized galaxies of stars in the great universe that stretches toward infinity, and of protons and electrons in the infinitesimal world that stretches down toward an infinity of zero, represent only a part of His nature; that He, like the human astronomer, not only can, but does, turn to wipe His children's noses; that He is a loving Father, and the pulse of His creative energy is entirely misinterpreted if He is thought to be greater somehow by being insensate to human desires, needs, and longings.

THE NEW Revised Standard Version continues the passage from Psalm 8 in a new translation that has not only sound scholarship but inspired theology behind it: "Thou hast made him [man] little less than God; and dost crown him with glory and honor." God the Son, through whom all things were made, entered into the life of this dust-speck of earth to rescue men from their sins. There is no particular reason to believe that rational beings who may exist in other parts of the universe are sinners; but whether saints or sinners, they, too, share in God's love and find their peace in His will.

SO, if a flying saucer lands in your back yard, take a crucifix instead of a shotgun out with you to meet the argonauts from space. Whether saints or sinners, they will have arrived to learn the big news about what happened to the universe in the first century A.D.

"HE HATH ANOINTED Me," said Jesus, "... to preach recovering of sight to the blind." Deaconess Muriel Thayer, who died two months ago, made possible the restoration of sight to two blind men by willing her eyes to the Stanford University eye bank. One of the men is a 62-year-old ex-cowboy from Phoenix, Ariz., the other a longshoreman from San Francisco. The deaconess, who was 62 at the time of her death, lived in Berkeley, Calif., and served there as visitor of public institutions. A graduate of St. Margaret's House, Berkeley, she served for a time in San Francisco and spent three years in Alaska doing missionary work among Indians and Eskimos before returning to Berkeley. Surviving is her sister, Gladys Thayer.

THIS IS the annual parish meeting season, when in some small parishes a jolly time is had by all and in others a dreary time. Churchways, the interesting idea-magazine put out by the National Council, calls attention to a skit prepared by the Church of the Redeemer, 5603 Charles St., Baltimore, Md., that "puts across a number of ideas for better meetings." Churchways says: "Characterizations of those who stand in the way of constructive meetings, their guardian angels, a song and a dance, and plenty of mad good humor were used by the authors ... to show that meetings need not be a mass of irrelevant detail and no action. ... Probably every group will see itself in the skit." Particularly useful for Woman's Auxiliary groups, the skit is available from the Church (not from the National Council), at 15 cents a copy.

Peter Day.

NEWS FRONTS

Two Elections

Two new bishops will probably be elected at the end of January.

Western Michigan plans to elect a bishop to succeed Bishop Whittemore (who retires next June) during its convention, January 27th-28th.

Bishop Washburn of Newark will request election of a coadjutor at a special diocesan convention which he has called for January 27th. If the request is granted the election will be held that day. Clergy and laity have been meeting informally to draw up a list of nominees.

Newark's suffragan, Bishop Ludlow, has announced that he will retire on his 70th birthday, July 14, 1953.

More news on episcopate in col. 3.

Sewanee Faculty Gets Support

Support for seminary faculty members of the University of the South who resigned because the University's trustees refused to admit Negroes to the seminary has come from almost the entire faculties of Union Theological Seminary and Yale Divinity School.

Religious News Service reports that Union seminary professors made public copies of letters sent to the Sewanee seminary professors last October approving their position. One of the letters said it was a "clear Christian principle" that in the Church of Christ there should be no discrimination against any of its members on account of race.

A letter from Yale praised the Sewanee professors for "defending the unity of the Body of Christ and the equality of all its members." The Yale men said they believed that "willingness to practice complete brotherliness in the Christian Church is one of the most significant tests in our time of our devotion to Christ's cause and of our right to preach His gospel to the world."

New Home Department Head

Asked to succeed the Rev. George A. Wieland as director of National Council's Home Department is the Rev. William Godsell Wright, chairman of the Department of missions of the province



MR. WRIGHT
Called to succeed Dr. Wieland.

of the Southwest. Mr. Wright is also a member of General Convention's Joint Commission to Study Pension Plans and Clerical Salaries.

Annotated Constitution and Canons

Jackson Dykman, chancellor of the diocese of Long Island, has been authorized to bring an annotated edition of the Church's Constitution and Canons up to date. Authorization was given by General Convention's joint committee on the publishing of an annotated edition, at a recent meeting. The committee also decided that Seabury Press would be the publisher.

Rosenberg Case

A group of clergymen of various Churches, including Bishop Gilbert, retired bishop of New York, are asking President Truman to commute the death sentence passed on Julius and Ethel Rosenberg, war time atom spies. And in Washington, 2500 persons gathered to try to gain clemency for the Rosenbergs.

The widespread agitation about the case has been criticized in a statement from the Rev. Dr. Daniel A. Poling, editor of the *Christian Herald*, on behalf of six representatives of Christians and

Jews. The statement said that the Rosenberg case "is being exploited to destroy faith in our American institutions."

Clergy Shortage

The deans of the Church's seminaries, meeting December 30th, at the College of Preachers, Washington, D. C.; adopted a statement expressing concern about the Church's "continuing great need for well trained clergy," and urging "intensive prosecution of the new national program for recruiting for the ministry." Full text of the statement will be published in next week's issue.

EPISCOPATE

P. I. Consecration Set

The Presiding Bishop has taken order for the consecration of the Rev. Lyman C. Ogilby, suffragan bishop-elect of the missionary district of the Philippines, to take place February 2d, in Manila. Bishop Binsted of the Philippines will be consecrator.

Other bishops and clergy to take part in the consecration are:

Bishop Wilner, Suffragan of the Philippines, and Bishop Gray of Connecticut, who will be co-consecrators and presenting bishops; the Rev. Ezra S. Diman, III, of Sagada, Iltanist; the Rev. Arthur H. Richardson, Baguio, and the Very Rev. Wayland S. Mandell, Manila, attending presbyters; the Rev. Conrad Myrick, St. Luke's Hospital, Manila, deputy registrar. Bishop Binsted will preach.

Advice to a New Diocesan

Bishops lead strenuous lives. Sometimes they forget to take time off for spiritual refreshment and just plain relaxation, and sometimes the strain pares years off of their lives.

Bishop Welles of West Missouri departed from the text of his sermon [see page 12] at the enthronement of Bishop Hallock as eighth bishop of Milwaukee to warn the new diocesan not to work so hard "or you'll kill yourself."

"If you don't slow down a little," he said, "we'll be enthroning a ninth bishop of Milwaukee before very long. . . We want you to take some time out and just loaf and relax. If I were preaching

TUNING IN: ¶To regard Epiphany as primarily the Manifestation of Christ to the Gentiles, typified by the Wise Men (Prayer Book, p. 107), represents a late development. Original emphasis was upon our Lord's Baptism as the manifestation of His deity,

and this is still the preference of the Eastern Churches. To restore something of this primitive element, St. Mark 1:1-11 (story of our Lord's Baptism) was in the last revision of our Prayer Book made the Gospel for the Second Sunday.



Milwaukee Journal

BISHOP HALLOCK*

Two new jobs: leading evangelist and preserver of the Faith.

his sermon to some other of my brother bishops I would say, 'Work harder, brother.' In your case, don't work quite so hard or you'll kill yourself."

Bishop Hallock, who is 44, was consecrated coadjutor of Milwaukee last year by Bishop Ivins, and was enthroned as diocesan on January 6th, succeeding Bishop Ivins, who retired on December 31st.¹

Bishop Welles said that the two great responsibilities of the bishop of a diocese are to preserve the Faith once delivered to the saints and to be the leading evangelist in the diocese. He illustrated these by the five external symbols of the bishop's office: throne, mitre, pastoral staff, ring, and pectoral cross.

The service of enthronement, followed by Solemn Pontifical Evensong, took place in All Saints' Cathedral, Milwaukee (which was filled to capacity), on the feast of the Epiphany. Other members of the episcopate participating besides Bishops Ivins, Hallock, and Welles, were Bishop Mallett of Northern Indiana, and the Rt. Rev. Francis Bonczak, retired bishop of the Polish National Catholic Church of America.

PUBLIC AFFAIRS

Bill of Rights Shrine

A bronze plaque at the front door of historic St. Paul's Church, Mount Vernon, N. Y., has been unveiled, dedicating the church as a national shrine of the Bill of Rights and the freedom of the press.

TUNING IN: ¶Bishop Hallock marked his transition from coadjutor to diocesan by vesting for the Holy Eucharist at about 11:50 P.M., December 31, 1952, and at 12:01, January 1, 1953, going to the altar as celebrant of the Midnight Low Mass that

Moral Values Threatened

Large-scale publication of pornographic and salacious literature is threatening the moral values of the nation, a special Congressional committee has reported after a six-month study of the field.

"Pornography is big business," the majority report said. "The extent to which the profit motive has brushed aside all generally accepted standards of decency and good taste and substituted inferior moral standards has become not only a national disgrace but a menace to our civic welfare."

A number of religious leaders had submitted statements and many representatives of religious groups had been heard by the committee during its months of investigation.

"Civic and religious organizations throughout the land are in essential agreement that concerted action should be taken against the moral filth," the majority report said.

Concluding that censorship is not the answer to the "incredible volume" of objectionable literature, the report said that only elimination of the potential market for indecent books and magazines would stem the flood.

"Lack of legislation," the report said, "is not nearly as responsible for existing conditions as failure to enforce the

laws now on the books, particularly the state laws. To a large degree, the latter difficulty has been due to public apathy."

However, the report added, some form of "governmental action" will be demanded if the publishing industry does not "act on its own initiative."

[RNS]

Immigration Report

The report of the President's Commission on Immigration and Naturalization embodies several recommendations which are in accord with views expressed by the National Council of the Churches, said Dr. Walter W. Van Kirk, executive director of the NCC's Department of International Justice and Goodwill, in a statement made public at the same time as the report. He said:

"I believe the Churches will be gratified that the Commission calls for the enactment of a flexible quota system . . . [and] for the enactment of immigration and naturalization legislation free of all discriminatory provisions based upon color, race, or sex."

"Also in accord with the Commission's recommendations is the view expressed by the NCC that the Congress should establish a system of fair hearings and appeals respecting the issuance of visas and deportation proceedings."

"I also welcome the recommendation that emergency legislation be enacted which will make possible admission into the United States of our nation's fair share of refugees, expellees, escapees, and remaining displaced persons. It is my judgment that the Churches will support this

*As the bishop gives his blessing, kneeling to his right, in cope, ¶ is the Very Rev. Malcolm DePui Maynard, dean of the cathedral. Standing at the right are Bishops Ivins, Welles, Mallett, and Bonczak. To Bishop Ivins' left is the Rev. Canon Marshall M. Day.

has been a recent New Year's observance at All Saints' Cathedral, Milwaukee. ¶The cope (an ornamented cape) may be worn not only by bishops, but by priests for processions and other solemn occasions—and in fact even by laymen.

recommendation particularly in view of the priority suggested for political refugees."

FAITH & ORDER

The "Hybrid Church" on Indian Hill

The recent and much publicized merger of local Episcopal and Presbyterian congregations in Cincinnati [L.C., December 7th] is called "a hybrid new church" by Bishop Conkling of Chicago in an article in the January issue of *Advance Magazine*, the official publication of the diocese of Chicago.

Bishop Conkling writes:

"The December 15th issue of *Time* magazine, under 'Logic in Cincinnati,' tells us of a practical and prosperous experiment in church unity. Four congregations, two Episcopal and two Presbyterian, have worked it out. In one, a priest of the Church presides over a congregation of Episcopalians and Presbyterians. In the other a Presbyterian minister is in charge of the 'mixed' flock.

"To us this is very confusing. What is this new church? It is not an Episcopal parish certainly, acting in accordance with the Doctrine, Discipline, and Worship of this Church.

"In the one, does the priest (Episcopal in allegiance) administer Baptism only in accordance with the Prayer Book? (He has no right to do otherwise.) If so, does he charge the sponsors to bring the children to be confirmed by the bishop (whose office and jurisdiction the Presbyterian does not regard as a true part of his faith and discipline)?

"*Time* reports that in one of these new churches a simplified liturgy is used. By what authority is this set forth for the Episcopalians of St. Barnabas parish included in this union?

"In the Indian Hill congregation, under a priest as pastor, are all and sundry admitted to Holy Communion? If so, how does this fit with the recent counsel of the House of Bishops regarding such admission to Holy Communion as being possible only under very special circumstances and conditions, certainly not to include such local experiments.

"Does the bishop at confirmation administer laying on of hands to some and admit others to Holy Communion by the good old American handshake? Or, if he confirms all of them, what exactly is the status of the ex-Presbyterian now confirmed by a bishop, which office his church does not regard as necessary, or even beneficial, to the Church?

"Does the bishop of the diocese, under obedience¹ to guard the Faith and administer the Sacraments as this Church hath received the same, entrust souls committed to his care to those not permitted to administer the Sacraments in this Church?

"These and many other questions arise

to disturb us. Are we not being presented with a *fait accompli* in Presbyterian and Episcopal union on a local scale, setting aside General Convention as a barrier to be ignored?

"How long and how far can this procedure, in what really seems to be setting up a new church, go without a showdown on the integrity of such action by clergy under canonical obedience to the Faith and Worship and Discipline of this Church?

"How many bishops and priests of the Church are willing to continue in com-

schools. The parish supplies the children, the parents, and the teachers, and the Department provides the parish with the basic method of operation and with continual consultation as the experiment progresses. Any printed materials being tested are used as "resources," or supporting material, rather than as teaching objects in themselves.

(2) In the second stage, a written report of this teaching experience is made, largely from tape recordings of the class itself and also from the plans of the teacher

Prayer for Men

Many Church men's groups would like to have a prayer especially for them. Bishop Whittemore of Western Michigan has written such a prayer¹ for the men of his diocese. It was printed in the December issue of Church Man Power and is reprinted here:

ALMIGHTY God, our Heavenly Father, grant, we beseech thee, to the men of this diocese such a vision of Thy being and beauty that we may dedicate ourselves anew to Thy service. Touch our hearts that we may be

truly converted; open our eyes that we may see the fields white unto the harvest; strengthen our wills that we may boldly undertake unaccustomed tasks. Give us such power of witness that other men may be brought from lukewarm allegiance to full discipleship in the redemptive fellowship of the Church. May we be fishers of men and grant that at the last we may hear the Master's words, "Well done, good and faithful servant." We ask this through Jesus Christ our Lord.

Amen.

munions with such a hybrid new Church?

"No one is more reluctant to stimulate possible division amongst us, but the time seems now long past due when we should decide whether we intend to continue in the Church to which we owe spiritual obedience or whether, by local amalgamations based seemingly more on good will and economic blessing than on conviction of truth received and loyalty to vows made, we are to gradually disintegrate into another of the many varieties of the American religious phantasmagoria."

EDUCATION

Progress Report

The preparation of printed materials for the new curriculum for Church schools is a process involving six different stages, according to a recent report by the National Council's Department of Christian Education. The basic process is an experimental one, with the staff members of the Department continually developing ideas and testing them in actual parish school classes.

This process is the natural result of the conviction that Christian education is life-centered, that the Church is teaching people, rather than isolated facts, and that the Prayer Book way of life is one which gives meaning to all of man's interests, problems, and decisions.

(1) Thus the first stage is the conducting of experimental classes in actual parish

which grow out of consultations with the Department, and from the teacher's evaluation and interpretation of the experience.

(3) This first written report is the "processed" by staff members of the Department of Christian Education. They add their comments, footnotes, interpretations, and suggestions. In some cases the report may be completely re-written for literary purposes, although the basic account of what happened will not be changed.

(4) Five or more parishes will be selected to use this processed report in their classes, but this time there will be much less supervision on the part of the Department staff. Tape recordings will be made of some of these sessions.

(5) Each of the parishes using this processed report will then make a second report of its own based on its class experience. Thus the Department will have several records of encounters with the same problem—each shedding a slightly different light on the ways the topic can be developed in class.

(6) The different reports gathered in the fifth stage will then be combined to form one single leader's guide for use in church schools throughout the country. A different guide will be developed for each grade on the elementary school level; and group-graded guides will be prepared for the Junior High and Senior High levels. In addition, readers and "resource books" will be developed for each age group.

Referring to these, the report of the Department of Christian Education states, "For those who are worried about

TUNING IN: ¶Bishops are under obedience to guard the Faith and administer the Sacraments as this Church hath received the same, because they have taken upon themselves specific and solemn promises so to do, at the time of their consecration

as well as at their ordination to the diaconate and priesthood. ¶Prayers for needs not specifically covered by the Prayer Book may be authorized by the bishop having jurisdiction in a diocese, whether written by him or by someone else.

whether this life-centered approach to learning will neglect the basic content material of our Christian heritage, these readers and resource books should offer some reassurance. They will contain the rich inheritance of our tradition as well as resources from contemporary life for use by children and young people."

Similar experimental work is taking place with parents, the report continues. In most cases, this is carried on along with the work with children. The aim is to have parish-wide involvement in the educational program, with the home playing an important role.

Caravan

"Three consecrated and smart people are traveling over the countryside with a station wagon and panel truck full of paraphernalia," writes Bishop Burroughs of Ohio in a message to Churchpeople of his diocese. He called upon all members of the diocese "to meet with this 20th century caravan when it comes into your town, or within driving distance."

The caravan is made up of members of the Leadership Training Division of the National Council. Their job is to hold conferences, give counsel, and present demonstrations on basic matters of Christian faith and life.

Leader of the group is the Rev. Grant A. Morrill, associate secretary of the Leadership Training Division, and former chaplain with the Navy and the Marines; Mrs. Elwood L. Haines, whose husband was the late bishop of Iowa, and who has worked with the Woman's Auxiliary and the Girls' Friendly Society; and Miss Helen Schnurbush who formerly did college work in Oregon.

Wherever these people have gone, says Bishop Burroughs, "Churchpeople have rallied to meet them. When they have left, those who have been with them have found their hearts strangely warmed, their minds quickened, and their faith renewed."

They come equipped with exhibits, books, and program materials for children and adults, and ready to hold meetings of interest to congregations as a whole and also meetings slanted to special interest groups.

FILMS

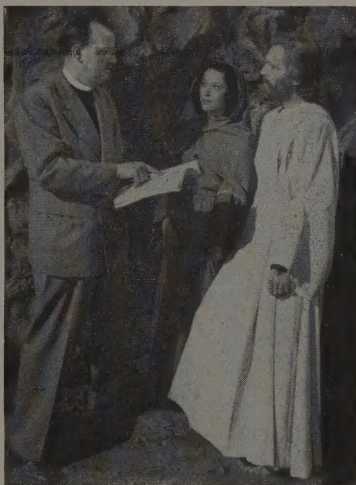
"I Beheld His Glory"

The Rev. James K. Friedrich, president of Cathedral Films, will make a cross-country tour of 19 cities beginning late in January in order to preview personally the company's new production

"I Beheld His Glory." He will invite clergy and church school teachers to attend the showings of the production, which will be accompanied by an address and a discussion period. More than 75 other cities, not on Dr. Friedrich's personal itinerary,* will also have previews during January and February.

Dr. Friedrich will show the film and speak at the annual meeting of the Committee on Audio Visual and Radio Education of the National Council of the Churches of Christ in the U.S.A., in Cincinnati, on February 10th.

"I Beheld His Glory," which tells the story of the trial, crucifixion, and resur-



DR. FRIEDRICH†
Hollywood works for the Church.

rection of Jesus Christ, is based on a story by the Rev. John Evans, religion editor of the Chicago Tribune. Arthur Horman, Hollywood writer, prepared the screen play and John Coyle directed the film which was personally produced by Dr. Friedrich. The picture was budgeted at \$100,000 and was photographed both in color and black-and-white. It will be made available to churches and religious organizations, but will be shown on television only between Good Friday and Easter, according to Dr. Friedrich. During Holy Week, the film will be sponsored by Church federations in local theater showings.

For the first time in 12 years, Cath-

*Cities to be visited by him include Nashville, Tenn., Atlanta, Richmond, Va., Philadelphia, Washington, D. C., Alexandria, Va., Cleveland, Detroit, Cincinnati, Minneapolis, St. Louis, Kansas City, Dallas, Tyler, Tex., San Francisco, and Berkeley, Calif.

†With Robert Wilson and Virginia Wave, who takes the role of Mary Magdalene.

edral Films is presenting to the public a new portrayal of Christ in this picture. Robert Wilson was signed by Cathedral for the role following a long talent search and the careful testing of dozens of actors. Mr. Wilson is the son of a minister in the Church of Christ.

MUSIC

Dr. Schweitzer Records

Dr. Albert Schweitzer, world-renowned medical-missionary, philosopher, and musician, has recorded a new album of the organ music of Bach and Mendelssohn—his first in more than two decades. The album was issued by Columbia Records. The discs were tape recorded as Dr. Schweitzer played the music on the little organ of the parish church in his native Alsatian village of Günsbach.

[RNS]

WORK

Economic Life Week

"Why Men Work and How" is the theme of the Church and Economic Life Week, January 18th to 24th, sponsored by the Department of Church and Economic Life of the National Council of Churches.

Material for promoting programs on the subject is available, reports *Churchways*, from the National Council of Churches in New York. A special pamphlet, "Religion in the Day's Work," uses methods and materials from the 1952 Buffalo Conference on the Christian and His Daily Work.

BIBLE

Strengthening the Church

Bishop Bentley, vice-president of the National Council, is urging that Churchpeople support the work of the American Bible Society, which distributes annually more than 12,000,000 copies of the Scriptures.

Reminding Churchpeople that General Convention had adopted a resolution supporting the Society, he said, "In spreading the work of the American Bible Society, we strengthen our own Church's program."

The advisory council of the American Bible Society has approved a 1953 budget of \$3,166,000, largest so far.

Increased distribution of the Scriptures among United States and United Nations' servicemen in Korea is the principal reason for the larger budget.

TUNING IN: ¶Title *I Beheld His Glory* is taken from St. John 1:14 ("we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth"). Use of this title, from a passage appointed as one of the Christmas Gospels, for a film

depicting the Passion and Resurrection emphasizes the unity of the Gospel story in one moving drama of the Son of God who "came down from heaven" to live, die, and rise again "for us men and for our salvation."

WORLD RELIEF

\$2,000,000 Supplies

Destitute peoples of Europe are scheduled to receive approximately \$2,000,000 worth of emergency relief supplies—food, clothing, and medicine—during 1953 from Anglican, Protestant, and Orthodox Churches in the United States working through Church World Service, central department of the National Council of the Churches.

Germany, Greece, Austria, and Yugoslavia will receive major portions of the relief materials. Refugees, their numbers swollen by those escaping daily from behind the Iron Curtain, and other Displaced Persons constitute the bulk of needy who will be ministered to through the program.

NEW ZEALAND

Melanesian Progress

The first Solomon Islander to receive theological training in New Zealand, the Rev. Leonard Alufurai, was ordained deacon in St. Mary's Cathedral, Parnell, Auckland, N. Z., on December 21st.

The ordination was historic because it marked the beginning of higher training for clergy of the diocese of Melanesia (which includes the Solomons), said the Rt. Rev. William John Simkin, Bishop of Auckland, in his sermon.

Previously Melanesian clergy had obtained only a limited training in the islands. The ordination of the Rev. Mr. Alufurai, said the bishop, was an illustration that the Church in Melanesia was passing out of the stage in which it was purely a missionary Church.

ENGLAND

Words to Yugoslavia

Goodwill between Britain and Yugoslavia "can hardly be maintained" as long as the Yugoslav people's Christian traditions are "subjected to severe attack by governmental action," the Archbishop of Canterbury, Dr. Geoffrey Francis Fisher has said.

"It is essential for good relations," he said, "that the Yugoslav government fully recognize and carefully protect that freedom which, in theory, it permits to all religious bodies in its land—so long as that freedom is legitimately employed."

Dr. Fisher said it is necessary that

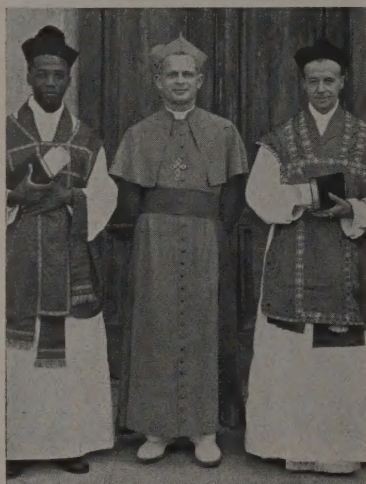
Marshal Tito, whose visit to England he welcomed as a possible contribution to peace, "be made aware of the fact that this feeling is very strong and very widespread here." [RNS]

WEST INDIES

First Ordination

Bishop Swift of the American Church's[†] missionary district of Puerto Rico conducted his first ordination to the priesthood in the West Indian diocese of Antigua.

Acting under mandate from the Archbishop of the West Indies,[†] Bishop



FR. PAYNE, THE BISHOP, FR. THOMAS
American ordains in Antigua.

Swift ordained the Rev. E. L. Payne, a native of Barbados who is attached to the Antigua Cathedral, and the Rev. J. A. Thomas, an Englishman on the staff of one of the islands.

The diocese of Antigua will be without its own bishop until the Ven. Donald R. Knowles is consecrated on St. Paul's Day.

SOUTH AFRICA

Landmark Demolished

The classical facade of St. George's Cathedral, Cape Town, which has dominated the top of St. George's for over a century is now being rapidly demolished in order to make room for the extension of the new cathedral which at present consists of the chancel, north chapel, and transept and part of the nave. Although many regret the passing

of the old landmark, it had become inevitable as being entirely out of keeping with the design of the new portion, and also because the structure itself was becoming unsafe. The bells had not been chimed for about 16 years.

50th Anniversary

The Society of the Sacred Mission has just kept the 50th anniversary of the foundation of its work at Modderpoort in the Orange Free State. The original founders of the Modderpoort Mission were the fathers of the Society of St. Augustine, whose original home and chapel was a cave in the hillside. They handed over their work to the Sacred Mission Society in 1902.

The provincial house of the society operates a teacher training college, as well as primary schools and a small dispensary. The society also manages a large farm. One of the fathers designed the beautiful church of All Saints.

As part of the anniversary celebration, the Bishop of Bloemfontein conducted a retreat attended by 130 African boys and girls. At the Sung Mass the bishop stood at the chancel steps during the Offertory and received gifts from every member of the congregation, from the oldest to the tiniest, who presented with their own hands gifts of kind or envelopes of money.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation

Previously acknowledged	\$ 9.00
The Glenn Neesley Family	8.00
M. K. C.	5.00
Mary B. Noble	5.00
Marianna Neighbour	4.00
Mrs. Philip F. Robb	4.00
	\$ 35.00

For Korea

Previously acknowledged	\$285.00
Oberlin, Ohio	50.00
Christians Offering, St. Christopher's Chapel, Port Orford, Ore.	25.00
Mr. & Mrs. H. B. Fate	15.00
Anonymous	10.00
W. B. C.	10.00
Patients at St. Monica's Home, Roxbury, Mass.	5.00
Alice Wright	5.00
E. N.	2.00
	\$407.00

Bishop's House Iona Fund

Previously acknowledged	\$785.44
Louise G. Adams	5.00
	\$790.44

TUNING IN: [World Relief is the practical application, on the widest scale, of the second "great commandment" approved by our Lord—"Thou shalt love thy neighbor as thyself," where "neighbor" means not just the person living next door, but any-

one we are able to help. [In West Indies American Church also works in Virgin Islands, Cuba, Haiti, and Dominican Republic. [Archbishop of West Indies heads work begun from England, now independent.

The Beatitudes at a Bargain

A BOOK that this editor would like to say he had written but can't (because it is by Hugh Martin, sometime director of the Student Christian Press in England) goes by the simple title, *The Beatitudes*, and is among the early publications of 1953 (Harpers, p. 92, \$1).

In this small but meaty volume Dr. Martin, who knows his New Testament criticism, achieves a masterful blending of exegesis and exposition, in such wise that the exegesis is not overdone, but is enough to guarantee that the exposition, which really makes the Beatitudes relevant to contemporary conditions, rests upon a firm foundation.

An introductory chapter (*The Beatitudes in General*) discusses the question whether there are seven, eight, nine, or ten Beatitudes (depending upon how one divides St. Matthew 5:1-12), their theological implications, their alleged impracticality, and the reward motive to which they appeal. Dr. Martin's reminder that the Sermon on the Mount "full of theological presuppositions" (p. 16) is a greatly needed antidote to the loose assumptions and assertions so often heard to the contrary.

Seven chapters follow on the individual Beatitudes, clarifying their meaning from other parts of our Lord's teaching and from general literature, all of which leads up to their application to personal, family, and international problems. (For example, Isaac Walton is quoted to throw light upon what is meant by the "meek" man.)

An Epilogue presents a picture of the character formed on the Beatitudes. An Appendix lines up other New Testament sayings in which *makarios* (word used for "blessed" in the Beatitudes) de-

scribes the Christian in some particular respect, and another section suggests questions for discussion groups. There is an index of Biblical references and one of names and subjects.

An Anglican would probably have carried the exposition, at points, to the sacramental level, but short of this the book is so thoroughly fine a piece of work that it can be recommended unreservedly to clergy and laity alike. It would make

an excellent Lenten Book for those who find the usual kind (right and proper for its purpose) somewhat elementary, and at 1.0815271 cents a page it's a bargain!

AN Easter Book in the Christmas season may be an anomaly, but it may also represent a publisher's New Year's resolution—as, for example, *The Resurrection and the Life*, by Leslie D. Weatherhead, which appeared January 5th (Abingdon-Cokesbury. Pp. 60, \$1).

This book, by the well-known pastor of the City Temple, London, consists of five short chapters, presumably taken from sermons: Christ is Risen, Christ is Alive Today, Christ Offers Life Now, Christ Offers Life Hereafter, Christ is Relevant to Life Today. It is stronger in its appeal—sincere, direct, and hard-hitting—than in its apologia, which is somewhat amateurish.

There are forceful passages, representative of evangelicalism at its best. For example:

"Every proud human head will be bowed before Him at last. Every derisive sneer will wither, and every cynical laugh will die, when He is at last confronted in His blazing glory. And I would say to you, in His name, never forget that 'the Lord God omnipotent reigneth,' and, as the old proverb says, 'He who will not heed the helm shall heed the rocks'" (p. 58).

OLIVE PELL is the wife of former US Ambassador Herbert Pell. Motivated by the laudable desire that young people read the Bible, which frightens them, she thinks, by its sheer bulk and complexity, she has, in *Olive Pell Bible*, edited the Biblical text "to about one fifth of its original length" and reduced it "to its purest spiritual essence" (Exposition Press, 1952. Pp. ix, 381, \$3).

The King James version is printed exactly as it is, without comment or emendation, save that many sections ranging from portions of verses to whole chapters and, sometimes, to entire books (e.g. Judges, Ruth, Philemon) are omitted. Verses are numbered exactly as in the complete King James text, so that one can tell at a glance which ones are left out. But the reader for whom the book is primarily intended would be unlikely to recognize omissions of parts of verses. Thus 1 Corinthians 11 becomes:

"3 But I would have you know, that the head of every man is Christ.

28 But let a man examine himself,
31 For if we would judge ourselves, we should not be judged."

This is perhaps an extreme example of Mrs. Pell's pruning, but one begins to wonder if her excision of verses 23-27 (Pauline account of Last Supper—omission of which gives quite a new twist to what is left of verse 28) is for economy of space, and turns to see which of the other accounts (St. Matthew's, St. Mark's, or St. Luke's) she prefers—only to find that they just aren't there!

Evidently the Lord's Supper is not regarded as belonging "to the purest spiritual essence of the Bible"—and this by a woman described as an active confirmed Episcopalian and former Sunday School teacher!

In Brief

THE HELL CATHOLIC. By Father X. Sheed and Ward, 1952. Pp. 155. \$2.

The story of a young man (Roman Catholic) who makes a Holy Year pilgrimage with a priest cousin. Amusing.

Books Received

A COMPANION TO ST. JOHN'S GOSPEL. By J. Stephen Hart, formerly Bishop of Wangaratta. Melbourne University Press. New York: Cambridge University Press. Pp. viii, 215. \$2.

SACRIFICE IN GREEK AND ROMAN RELIGIONS AND EARLY JUDAISM. By Røyden Keith Yerkes. Scribners, 1952. Pp. xix, 267. \$3.50.

CHRISTIAN ETHICS. By Dietrich von Hildebrand. McKay. Pp. x, 470. \$6.

THE SWEDENBORG EPIC. The Life and Works of Emanuel Swedenborg. By Cyriel Odhner Sigstedt. Bookman Associates, 1952. Pp. xvii, 517. \$4.50.

PASCHAL: HIS LIFE AND WORKS. By Jean Mesnard. Foreword by Ronald Knox. Philosophical Library, 1952. Pp. xvi, 211. \$3.75.

LETTERS TO MARK on God's Relation to Human Suffering. By James D. Bryden. Harpers. Pp. 150. \$2.

GOALS OF ECONOMIC LIFE. Edited by A. Dudley Ward. Harpers. Pp. x, 470. \$4.

WALTER HILTON: THE GOAD OF LOVE. An unpublished translation of the *Stimulus Amoris*, formerly attributed to St. Bonaventura, now edited from manuscripts by Clare Kirchberger. Harpers. Pp. 223. \$3.

KINGS AND PROPHETS OF ISRAEL. By Adam C. Welch. Edited by Norman W. Porteous, with a memoir of Dr. Welch's life by George S. Gunn. Philosophical Library. Pp. 264. \$4.75.



Bishop Welles' sermon at the enthronement, January 6th, of Bishop Hallock of Milwaukee [see page 6] was a happy interplay of prepared script and spur-of-the-moment "asides" — like his emphasis that it was "a revival, not a mission" that he conducted in his own diocese last October, "because, in that particular town, the only way people can get religion at all is through a revival, and therefore a revival it shall be" [see page 13, column 3, and L.C., November 9, 1952].

The effectiveness of the sermon—which at points drew laughter from the congregation — was enhanced by the preacher's frequent turning to Bishop Hallock, seated upon his throne, and addressing him "you, Donald." Something of the feel of this can perhaps be caught from the picture on this page, which shows Bishop Welles turning to Bishop Hallock.

IT is highly appropriate that a bishop should be enthroned on the Epiphany, the day we celebrate the manifestation of Christ to the Gentiles, for a bishop is supremely one who safeguards the Faith and spreads its life-giving message far and wide. And so I take as my first text tonight a passage from the writings of that greatest of all first-century apostles and missionary bishops, St. Paul.

In the 12th and 13th verses of the fourth chapter of his first epistle to young Bishop Timothy, St. Paul writes:

"Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine."

And the second text is from the second epistle to Timothy, the fourth chapter, verses five, six, and seven:

"Endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

Scholars disagree as to the authorship of these two letters, but there is general agreement that they were written during the last 40 years of the first Christian century and that the Church accepted them and incorporated them into the New Testament as accurately rep-

TUNING IN: ¶Handiest edition of seven epistles of St. Ignatius is parallel Greek-and-English "The Apostolic Fathers, Vol. I," of Loeb Classical Library (Harvard University Press), in which passages cited by Bishop Welles (who uses a different

Not by Ballot *but for*



Milwaukee

FIVE BISHOPS*

"God has given you much and He expects much."

resenting the Church's teaching and practice.

Tonight, therefore, I want to bring to your attention the two great responsibilities of your reign, Donald Hallock, as eighth Bishop of Milwaukee: first, to preserve the Faith once delivered to the saints; second, to be the leading evangelist in your diocese. And I shall try to do this by means of the five external symbols of your office: the throne, the mitre, the pastoral staff, the ring, and the pectoral cross.

THRONE

A year ago this week [January 10, 1952] you were consecrated a bishop in the Church of God. Then spiritual powers were bestowed upon you. Today you have just been enthroned as Bishop of Milwaukee, and certain definite jurisdiction and authority is now vested in you, that, God willing, your head and heart and hands will minister over the flock for years to come. The Bishop's throne is the outward symbol of this

power and position. You are a ruler, under God, over this diocese. You represent God Himself.

St. Ignatius, Bishop of Antioch,[†] writing when a prisoner on his way to martyrdom in Rome [ca. 100 A.D.], had this to say to the Church in Ephesus:

"For every one whom the Master of the household sendeth to be steward over His own house, we ought so to receive as Him that sent him. Plainly therefore we ought to regard the bishop as the Lord Himself" (Ephesians 6:1).

And writing to the Magnesian Church he said:

"It becometh you also not to presume upon the youth of your bishop, but according to the power of God the Father to render unto him all reverence, even as I have learned that the holy presbyters also have not taken advantage of his outwardly youthful estate, but give place to him as to one prudent in God; yet not to him,

*From left: Bishops Ivins, Bonczak, Hallock, Welles, and Mallett.

The five symbols of the bishop's office — throne, mitre, staff, ring, and cross — and what they mean in terms of ruling a diocese, administering the sacraments, shepherding the flock, exercising authority . . . and joyfully suffering with our Lord.

translation) are on pp. 178-9 and 198-9, respectively. ¶Cathedra (p. 13), "seat," "chair," is used in New Testament three times: in St. Matthew 21:12 and St. Mark 11:15 ("seats of them that sold doves") and in St. Matthew 23:2 ("Moses' seat").

God

at to the Father of Jesus Christ, even to the Bishop of all" (Magnesians 3:1).

That is strong language from an experienced bishop who was unflinchingly facing death for his Christian Faith.

The Episcopal Church is a democratic part of the One, Holy, Catholic and Apostolic Church of Jesus Christ. You were elected bishop by the democratic process. That is good in these modern democratic times. But you received your apostolic power, not from the ballot box, but from God Himself at your consecration. And God expects you to rule his Church with loving firmness and diligence. Most of us these days, both clergy and laity, want to be popular; we dislike to rule; we prefer to be easy-going good-fellows to everyone, offending nobody.

Yet popularity is not once mentioned in the Holy Bible as one of the goals or requirements of the Christian. You are expected so to rule that the Faith may be preserved and strengthened on the one hand, and on the other may be spread, not thin, but far and deep in your diocese. This will sometimes—perhaps often—take qualities of leadership that can only be exercised by a ruler, not by the chairman of a committee. During times of controversy or attempts to water down the Faith of Jesus Christ it takes the courage of the martyrs to stand fast. And to plant the Church in new places takes the vigor and forcefulness that one looks for in a ruler.

The ancient name for the bishop's throne is *cathedra*.¹ And the church in which the Bishop places his *cathedra* becomes the cathedral of the diocese. No one else, not even the Presiding Bishop

or the Archbishop of Canterbury, should ever sit in that throne while you are Bishop of Milwaukee. For the ancient, primitive faith and practice of the Apostolic Church, which this Church of ours still maintains, is that within each diocese the bishop has complete, final, supreme authority and unsurpassed jurisdiction as long as he is not guilty of heresy or schism. The Presiding Bishop or the Archbishop of Canterbury in their respective spheres have precedence of honor, but they are only first among equals. No one else but you, under God, has jurisdiction in the diocese of Milwaukee. See that you rule over your diocese without fear and without pride.

MITRE

The second symbol of your office is the mitre. The diocese of Milwaukee has a truly honorable history of leadership in the defense, promotion, and extension of the Catholic Faith of Christ. During the period following the Reformation some of the external symbols of the Faith fell into general disuse. The mitre was one such. It is pleasant to recall that the first bishop of our Church in this country to restore² the use of the mitre was my grandfather, the third bishop of this diocese [1874-1888], and the first to use the title, Bishop of Milwaukee, after the diocese was renamed.

My grandfather and some of his contemporaries fought for symbols as outward evidences of the great doctrines of the Faith. That battle has been largely won. Today even our Presbyterian and Methodist and other Protestant friends have adopted many of the external objects and ceremonies which caused so much heart-burning in the Episcopal Church 50 or 75 years ago. They have holy tables that look like altars; they use candles and vested choirs and architecture generously. The real struggle today is not for these things, but for the great, basic doctrines of the Faith.

The mitre stands for the gift of the Holy Spirit in and through the Bishop at Confirmation, Ordination, and Consecration. The very shape of the mitre³ reminds us of the Bible account of the descent of the Holy Ghost upon the first Apostles on the first Pentecost—in "cloven tongues like as of fire." The mitre constantly reminds the faithful of the special power of the Holy Ghost indwelling the bishop. And the mitre reminds the bishop of his possession of the guidance of the Holy Spirit into all truth, according to the promise of Christ Himself to the first apostles. This precious power is essential in the work of the bishop as he safeguards the Faith. And the power of the Holy Ghost is exercised in the area of evangelism

through gift of the Holy Spirit in the laying on of hands in confirming the new members and ordaining the new clergy to bring in the harvest. In the power of handing on this apostolic power to new bishops, the mitre symbolizes the Apostolic Succession.

STAFF

The third symbol of the jurisdiction of the bishop is the pastoral staff or crozier. It reminds us that the bishop is not only a ruler but a pastor. He is a pastor of the pastors of the flock; a chief shepherd. The staff is a walking stick, and as such emphasizes that the bishop does not spend all his time sitting on his throne or behind a desk.

A modern bishop is too heavily weighed down with details of business administration. The staff is a wholesome and refreshing hint—even a warning—that he must get out among his sheep. The present Archbishop of York often walks with a wooden pastoral staff over miles of his archdiocese, in some of the rural areas. An American Bishop has too great distances to contend with, to say nothing of the danger of sudden death from a motor car even on the back roads, to have much chance of covering his diocese on foot. But cover the ground he must, and his pastoral staff should go with him, in his unending pastoral and evangelistic labors.

RING

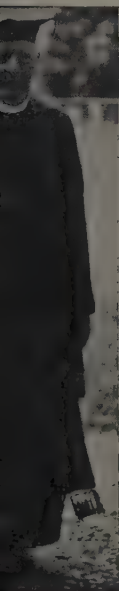
The bishop's ring anciently was merely a sign of authority. It has come to mean also that the bishop is wedded to the Church, and in more recent times has had the seal of the diocese carved in the stone. Thus the authority is visibly imprinted upon the seal affixed by the bishop to certificates of ordination and the like. Not only is the authority in matters of preserving the Faith witnessed, but in direct evangelism too.

Last October I conducted a revival in the Ozarks [L.C., November 9, 1952]. A successful conductor of Baptist revivals, recently ordained to the priesthood, advised me to offer a prize for perfect attendance at the revival. This old custom got a new twist for, at his suggestion, the prize given was a printed card bearing a wax impression of the seal of my episcopal ring.

CROSS

The fifth symbol of the episcopate is the pectoral cross. The symbol of our Lord's passion sums up everything. It is the crossing out of "I"; it is the taking up His Cross and following Him patiently through suffering and defeat,

(Continued on page 20)



ARCHBISHOP OF YORK
With "walking stick."

UNING IN: ¹Restored, rather than introduced, for at least the first American bishop, Samuel Seabury, Bishop of Connecticut 1784-96, is known to have owned a mitre—now preserved at Trinity College, Hartford, Conn. Mitre of late Bishop

Welles of Milwaukee is displayed in sacristy of All Saints' Cathedral, Milwaukee, with wooden pastoral staff of Jackson Kemper, first Bishop of Wisconsin. ²Pointed mitres of today have developed from earlier cap-like ones.

How Many Americans Does God Mean to Save?

FOR many years, *THE LIVING CHURCH* and *THE LIVING CHURCH ANNUAL* were intimately related—the one being a weekly, the other an annual, record of the life of the Episcopal Church, and each freely using the facilities of the other. The editorial in *THE ANNUAL* was commonly used also as the leading editorial of *THE LIVING CHURCH* at the time of the publication of the former. Now, with its name changed to the *Episcopal Church Annual*, the yearbook continues to be a publication of the Morehouse-Gorham Company, while *THE LIVING CHURCH* goes its separate way as the publication of a separate non-profit corporation, the Church Literature Foundation.

Now we have to comment independently on the statistics recorded in the *Annual* instead of publishing the yearbook's comments as our own. As reported in our news columns last week, the general picture revealed is one of steady, though not spectacular progress in Church life during 1951. The totals of Church members, communicants, parishes and missions, clergy, candidates for holy orders, and Church school teachers and scholars, continued to rise. Financial improvement made a noteworthy percentage gain—11.76, reflecting not only the 1.76% gain in communicants but a substantial increase in per capita giving. Largest percentage gains of all were in ordinations to the diaconate (19.51%) and to the priesthood (12.32%).

Losses, however, were recorded in three important figures—infant baptisms (1.32%); adult baptisms (3.91%); and confirmations (.72%). In spite of these losses, the totals of baptized persons enrolled and of communicants continued to go up; so probably no great significance is to be attached to these declines, each of which followed substantial increases in the previous year (1950). All three figures are well over the 1949 totals.

Nevertheless, the *Annual's* continuing comparison of population figures with communicants reveals a disturbing fact. For the first time since Church statistics began to be reported, the ratio of communicants to the total population of the United States has declined in the ten-year period between federal censuses instead of increasing. In 1830, one American in 416 was a communicant of the Episcopal Church. By 1900 the relative strength of the Church had increased to the point where one American in 102 was a communicant. The tide of immigrants in the early part of the 20th century who brought their Church affiliation with them slowed down but did

not stop the Episcopal Church's gains; by 1930 the figure was one in 97. The Church regained some of its pace of growth during the decade 1930 to 1940, by which date one American in 90 was a communicant. But during the past ten years (i.e., from 1940 to 1950) the ratio has actually been reversed. The Church now has only one communicant in 92.

There are two large, plain, and uncomfortable reasons for this ten-year decline. The first is the serious weakening of Church morale during the discussions of unity with the Presbyterian Church in the USA. Coming to a head in 1946, this controversy not only led to many sermons and public statements questioning whether the Church was remaining true to its heritage but took up endless amounts of time and energy that would normally have been spent by clergy and laity on building up the Church's work. The second was the inadequacy of the Church's program for men and women in the armed forces during World War II. Many individual priests did a heroic job in the chaplaincy and they were faithfully supported by the Army and Navy Commission. But the whole program of service to the armed forces was one in which evangelism had no place and was, as the event now proves, inadequate to the size of the job.

The armed forces of the United States are large again, but the chaplaincy still is viewed solely as a job of finding priests to serve as paid employees of the government in an interdenominational ministry without much evangelistic emphasis. Though General Convention has made constitutional provision for a bishop for the armed forces, none has been elected, and we hear no preliminary discussions about the possibilities of a future election.

Accordingly, it may be assumed that during the current decade millions of Americans will again be, for all practical purposes, outside the area of the Church's evangelistic interest.

THIS year's *Annual* not only gives the ratio of communicants to total population but breaks the figure down by dioceses, adding the more significant figure of total baptized persons. The national average, not given in the *Annual*, for ratio of Episcopal Church population to total population is one in 62—i.e., one American man, woman, or child in 62 is a member of the Episcopal Church.

The largest proportion of Church members is found outside the continental United States—in the Virgin Islands, where one person in 3.7 is a member of the Episcopal Church. Within the continental

orders, the place where you are most likely to run to an Episcopalian is Rhode Island, with one in 17 persons. Next is Connecticut, with one in 18.5. Third is Delaware, with one in 23.2. Next is Wyoming, where Bishop Ziegler and his co-workers built up the Church to the point where one citizen in 23.7 is a member of the Episcopal Church in 1950. Twenty years ago, one Wyomingite in 40.8 was a churchman.

(Our dictionary defines Wyomingite as "a peculiar lava consisting mainly of phlogopite and leucite," but apparently the Church in Wyoming learned how to get the lava flowing.)

Massachusetts, New Hampshire, Vermont, New York State, New Jersey, Maryland, the District of Columbia, the Philadelphia area, and tidewater Virginia form with Connecticut, Delaware, and Rhode Island the solid geographical block in which the Episcopal Church has a strength greater than that of one Churchman in 40 persons.

Besides Wyoming and the Virgin Islands, the only exceptions to this rule are Alaska (one in 23.8), South Dakota (one in 37.7) and Nevada (one in 40.9) — all missionary districts.

The diocese with the smallest proportion of Episcopalians to total population is Indianapolis with one in 231.8. Other dioceses with less than one Churchman in two hundred persons are Arkansas, Lexington, and Springfield. No missionary district in the U. S. has such a low incidence of Church members, although several foreign districts have even lower ones.

Beginning slowly in the aftermath of the Revolutionary War, the Episcopal Church has made great strides in this country in the 169 years since the consecration of its first bishop (whose diocese of Connecticut, be it noted, remains a leader in proportion of Churchmen to total population.) Yet, after 169 years, it is pertinent to ask: How many Americans does God mean to save? And how many of them does He mean to save through the Episcopal Church? Though in certain localities as high as 10% of the population belongs to the Church, there is hardly a place in the country where a majority of citizens are Churchmen.

What are the things that limit the Church's appeal to the masses of Americans? And are they things that have to do with the fundamentals of Church teachings or are they things that we ought to dispense with when they stand in the way of conversion of souls to Christ and His Church? Why are there so many more Roman Catholics, Methodists, Baptists, and Lutherans than Episcopalians? What does this heterogeneous assortment of Churches have that we don't have?

Those who attempt to find an answer to this question on the grounds of High vs. Low Churchmanship, of types of service, or even of doctrine, are wandering down a blind alley. Let them seek rather in the realm of love — first, love for God; second, love for all men; third, love for our fellow-Churchmen even when they are a little High or Low for our personal taste; and fourth, a love of hard evangelistic work.

WORLD CHALLENGE: PERHAPS THE LAST

Intelligence Digest describes itself as a review of world affairs. Its interests lie in the realm of the toughest, most hard-headed practicalities of power politics, and its sources of information on secret Communist military and political plans are so "hot" that, though a month-old magazine, it has scooped the world more than once on Russian developments in atomic bomb production. But tough, hard-headed practicalities do not only take account of atomic bombs. They include a realistic appraisal of the psychological and spiritual mainsprings without which bombs, armies, diplomats, and programs are utterly ineffectual. Here is Intelligence Digest's estimate of the situation on the ideological front as of November, 1952:

THE need for psychological warfare is all too clear. A third of the world's population is now under the domination of the most ruthless military dictatorship in modern history. Every day, 233,000 babies are born. There are 170,000 deaths every 24

hours. Thus, the net daily increase in population is more than 60,000.

Is Marxism to Dominate?

We have to ask ourselves whether they are to swell the ranks of the slaves, or to become the children of a Christian civilization. Moreover, are we going to allow Marxism to dominate even more of the adult population than it now does?

Are we making a real effort? Are we in fact on the offensive at all in the war of ideas? Are we on the offensive at all?

Some Startling Facts

Some figures should make us pause to think. In the very best material conditions of our civilization, some startling facts challenge us.

In America alone, 750 dollars are spent on amusement, etc., for every dollar given to Church work. Does this make common sense?

Is this balance of investment paying dividends?

Judge for yourself.

In America alone, a murder is committed every 40 minutes. One million

American girls are suffering from venereal disease.

There are 60 suicides per day.

One million copies of sex magazines are printed monthly.

There are more barmaids in America than college girls. Nor is that the end of the story.

Apart from the moral and spiritual aspects of these figures, is this even good business at a moment when a large part of the world hovers between Marxism and Freedom? Can we hope to win the war of ideas in such conditions? The challenge is clear and urgent.

We are far too slack. The Marxists are on the offensive. Let us glance at what is happening in Bulgaria alone: just a small Balkan country.

Pravda recently reported that the Movement of Atheists in Bulgaria gained 200,000 new members last year, bringing the total membership to 1,600,000. The Movement arranged 90,000 lectures during the year, which were said to have been attended by more than 2,000,000.

Are we anything like as militant for our beliefs as the Marxists are for theirs?

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NEW YORK — Trinity Church, Broadway at Wall Street, New York City, has paid \$100,000 as its quota for 1952 to the national Church's Program. The quota assigned to Trinity Parish, said the Rev. Dr. John Heuss, rector, was \$95,337. Of the total paid, he said, the congregations of the parish (mother church and chapels) contributed \$4,200, an increase over their contributions to the quota in 1951.

SOUTH FLORIDA — Expenditure of more than \$10,000 on the interior of the Cathedral Church of St. Luke, Orlando, Fla., has been authorized by the bishop and chapter of the cathedral. A gift of a \$16,500 property as the site of a new deanery to be completed in two years has also been accepted by the bishop and chapter. It is expected that improvements in the cathedral will be completed before Easter. A member of last December's confirmation class has given \$3000 toward a new Resurrection window.

NEWARK — St. Paul's Church, East Orange, N. J., was the scene and victim on December 10th of a cleverly-planned burglary. While the rector, the Rev. George L. Grambs, was standing at a parish house door waiting for a funeral procession to draw up to the church door and to start the tolling of the bell, a man came bounding up the steps to announce the arrival of the hearse. Dressed neatly in an Oxford gray suit, solid gray cravat, covert top-coat, and black homburg hat, he was taken to be one of the funeral director's employees, several of whom were already inside the church at the door. The funeral director himself thought he might be a member or employee of the Church.

The man consented to start the tolling of the bell at the close of the service, and he did it. As the casket was being put in the hearse, the funeral director asked Fr. Grambs if he knew "that man." When Fr. Grambs said, "No, don't you?" the funeral director said he resembled the ex-convict whose picture he had seen as the one posing as an undertaker's assistant only to rob alms boxes.

After speaking to some people, Fr. Grambs went into his study to make the entry in the parish register, only to find that the filing cabinet had been neatly broken open and all cash cleaned out, principally petty cash items belonging to the diocesan board of examining chaplains and to the parish. The robbery was reported immediately to the East Orange police.

The story appeared on the front page of the next day's *Newark Evening News*, and among those who read it was a representative of a Pennsylvania casket company, who, on Saturday evening,

led to the arrest of the suspect, who he had met previously, and recognized as an imposter.

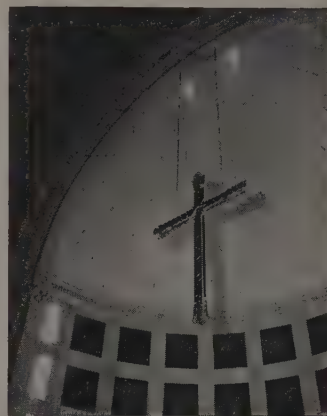
The suspect confessed his crime, and since then other clergy admitted that their churches had been robbed by the same man posing as the employee of various funeral directors—in one instance as a replacement for a summer supply minister.

MILWAUKEE — St. Paul preached that those who love God gain power to turn tribulation into triumph. St. Paul's parish in Milwaukee, Wis., has revealed some of that power in the past two years.

On December 20, 1950, fire destroyed all but some blackened walls of St. Paul's chapel, parish house, and sacristy and did heavy damage to the chancel of the main church.

This pioneer congregation, oldest in the Northwest, decided with its rector

The Cover



New hanging cross of silver-plated chased bronze at St. Paul's, Milwaukee.

the Rev. Stoddard Patterson, that he was opportunity to rebuild for the greater glory of God and the extension of His work.

On St. Paul's Day in 1953 — Sunday, January 25 — the parish will reopen a seemingly new and altogether lovely church inside the shell of the old edifice, and an entirely new, modern and complete parish house.

Rather than patch the ruins, the people of St. Paul's courageously committed themselves to a construction program that exceeded the insurance funds and what they were immediately able to pledge to a special building fund. No

The Living Church

service or a major activity was skipped the interim.

Bishop Hallock, new diocesan of Milwaukee [see page 6], will officiate at St. Paul's Day dedication.

The chancel is all new except the plastered ceiling of the choir. The apse (projecting part of the building) rises as a half dome of shallow coffering (accessed panels), above a wainscoting of pink Mansota stone and a wall design of Carolina greenstone. The new chancel altar, of Italian marble carved in England, is centered in the sanctuary, under a glorious hanging cross of chased brass, silver plated, nine feet high, also English make.

On the ruins of the old chapel (a separate building) a new "great hall" was speedily built and was used for services during reconstruction of the church. Other features of the new parish house include a children's chapel, nursery, modern kitchen, snack room, gift shop, boys' and girls' clubrooms, and a brides' room.

St. Paul's parish had its beginning in December, 1835, when a group gathered in a private home for what probably was the first Episcopal service ever held in the Chicago area. The parish was formally organized in 1838. At least nine other parishes in the diocese had their beginnings in the missionary efforts of the pastors and members of St. Paul's.

The present edifice of St. Paul's was begun in 1884, although not completed and consecrated until 1892. It is a massive structure of red sandstone, of a style greatly admired at that time, but the exterior no longer even hints at the grace and beauty of the new interior.

MILWAUKEE—A church is now in the nursery business! St. Boniface, Stevensville, Wis., which only last October was received into the diocese of Milwaukee as an organized mission, has just signed a purchase contract for a 25-acre tract of land a few miles north of the Milwaukee city limits. The property includes a large house which will be remodeled for church purposes until the congregation is able to build a confirmation guild hall and church.

With the land go over 2000 saleable evergreens, which will be disposed of on a cash and carry plan. The possibility of planting several thousand more trees will thus continue the nursery project as well as the building fund, is already being investigated.

NORTHERN MICHIGAN — Among the items sealed in a box and placed in the cornerstone of the new Holy Trinity Church, Iron Mountain, Mich., at recent ceremonies were a Bible, a Prayer Book, a Cross, the records of the founding and parish history, and a copy of THE LIVING CHURCH.

January 18, 1953



That a Child May Learn to Laugh...

A CITY STREET . . . dirty, empty, lonely. Two little bodies clad in threadbare overalls sit patiently, warily on a curb. Tousled heads, unwashed faces, and a look no child should ever have. A troubled, bewildered look, devoid of childhood laughter and grim with the fight for existence. These are children from the streets of Vienna, but they could be from any other city of Europe.

War took the homes and livelihood of their families and now it robs them of the heritage of childhood. Their parents' income is pitifully inadequate to provide even the barest essentials of existence. A real bed with warm blankets, clean unpatched clothing, nourishing food, or even a toy to hold in their little hands . . . children like these have never known such things. Only memories of cold nights, of too little to eat and wear, and the troubled bewildered look that has never learned the joy of childhood laughter.

HOW YOU CAN HELP

You can help banish this look from the face of one of these little ones. Through the Save The Children Federation's CHILD SPONSORSHIP plan, you can send not only material comforts, but love and the heart-lift of hope. Your gift can mean the chance for a new life for one of Europe's needy children. For just \$96 a year, \$8 a month, SCF will send "your" child warm clothing, sturdy shoes, and supplementary food—delivered in your name in Austria, Finland, France, Western Germany, Greece, Italy or Lebanon.

SCF will send you the story of the child you are helping—a picture too, if possible. You can write to your child, and you will come to know how much your generosity means.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Frank T. Barr, Priest

The Rev. Frank T. Barr, rector of St. John's in the Wilderness, White Bear Lake, Minn., died January 3d of a heart attack. His age was 52.

He was a graduate of Bexley Hall and was ordained to the priesthood in 1926. He had served at the Church of the Good Shepherd, Columbus, Ohio; the Church of the Nativity, Cincinnati; and St. Luke's Church, Whitewater, Wis., before going to the diocese of Minnesota.

He is survived by his widow, a son, his mother, and a sister.

Alfonso Constantine Adamz, Priest

The Rev. A. Constantine Adamz, formerly priest in charge of Christ Church, Tracy City, and rector of Otey Memorial Parish, Sewanee, Tenn., died in the Sewanee hospital in the very early morning of Holy Innocents' Day [December 28th], after some five years illness following a coronary occlusion in 1947.

His whole priestly ministry of nearly a quarter century had been spent on the Cumberland plateau, where he came to be called "the apostle of the mountains." He was known as a special champion of boys, among whom he organized scout troops in both places. He assembled in Tracy City thousands of taxidermy specimens and curios of all kinds which he used for instruction in the training of his scouts. Last year the people of the community erected a building which they named in his honor and gave for the housing of his museum, said to be among the largest in the country of its particular nature.

Educated at Georgia State College for Teachers, Vanderbilt University, Piedmont College, and Atlanta Theological Seminary where he received the degree of bachelor of divinity in 1924, Fr. Adamz was pastor of a leading Congregational church in Chattanooga when he was attracted to the Episcopal Church. After further study at the University of the South's School of Theology, he was ordained deacon in 1928 and priest in 1929, and went directly to what proved to be his life work with the people of the plateau.

He remained in Tracy City until 1941 and then in Sewanee until 1947 when forced to retire by his illness. From 1944 to 1947 he was dean of the convocation of Nashville in which the Sewanee region was then included. Thereafter he lived in Tracy City and ministered among his friends in such wise as his health permitted.

Fr. Adamz was born in Atlanta in 1895. He was married in 1923 to Miss

Eleanor Miller Lobdell, who survives with one son, and three brothers.

Henry Kraft

Mr. Henry Kraft, for over 40 years a vestryman and senior warden of A Saints' Parish, Nevada, Mo., died suddenly on December 29th, at the age of 66.

More than any other person, he was responsible for maintaining the church for so many years when the parish was without a resident priest. He took an active interest in the care and improvement of the physical fabric of the church; he was a lay reader for many years, and sang in the choir.

Mr. Kraft was in the wholesale grocery business. He is survived by his wife, two sons, a daughter, one brother and sister, and four grandchildren.



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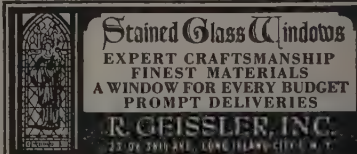
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The Living Church

EDUCATIONAL

SEMINARIES

"He That Should Come"

"He That Should Come," the Nativity story by Dorothy L. Sayers, was presented by students of the General Seminary recently. This was the annual play of the Missionary Society to raise funds for missionary work in the Philippines, the Chelsea area of Manhattan, and elsewhere. A large part of the Society's budget of over \$7,000 is raised this way.

Originally written for radio presentation over the B.B.C., "He That Should Come" presents the birth of Christ against the crowded social and historical background of the first century and shows that the times were not so different from our own. Of the play Miss Sayers has said: "The whole idea is to show the miracle that was to change the whole course of human life enacted in a world casual, inattentive, contemptuous, absorbed in its own affairs and completely unaware of what was happening."

Philadelphia Matriculation

Bishop Hart of Pennsylvania, and President of the board of trustees of Philadelphia Divinity School conducted the annual service of matriculation on December 4th, in St. Andrew's Collegiate Chapel, Philadelphia. Out of the 28 new students who enrolled in September, 22 were selected to be matriculated.

SECONDARY

Gift to Virginia School

Among the friends of Virginia Episcopal School at Lynchburg for a number of years have been Mr. and Mrs. Andrew C. Gleason, of Cleveland, Ohio, and Forest, Va. In Mr. Gleason's will he left a considerable sum to be used for charitable, educational, and benevolent causes at the discretion of Mrs. Gleason.

From this bequest Mrs. Gleason has recently made a gift of \$25,000 to Virginia Episcopal School in memory of their son David, who was a student at



school of the class of 1937. With the approval of Mrs. Gleason the authorities of the school are investing this money in the "David James Gleason Memorial Fund," the income to be used for scholarships for deserving boys.

January 18, 1953

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Not By Ballot

(Continued from page 13)

joyously through struggle and victory. It is an inescapable, daily, yes even hourly, reminder that the bishop is completely God's man, dedicated and consecrated and empowered to defend the Faith and win the world for Christ.

The word shepherd has always been a synonym for loyalty and sacrifice—which may account for the fact that in no other business is a man of the herder's caliber entrusted with assets representing so great an amount of capital.

Our Lord's story in the Bible of the Good Shepherd takes on fresh meaning to those of us who have had the privilege of seeing modern shepherds in action in Wyoming or Montana. The wife of a Montana sheep-herder tells this story:

"One of our shepherders, who shot himself accidentally while cleaning his gun, which he had reached the ranch in an hour had he deserted his herd to do so. Instead, he drove his flock in and arrived at the ranch four hours later, on the verge of collapse from loss of blood. We rushed him to the nearest hospital, and when he had had a blood transfusion my husband asked him how he managed to travel that far. The herder told him quite cheerfully that he had crawled the last half mile. And he told the truth. We found his loyalty patterned in a crimson ribbon on the snow along the trail."

Donald, my brother: God has given you much and He expects much from you. You are your father's son; I can say nothing finer. You will already have found in your year as coadjutor bishop the tremendous and ever-increasing pressures upon your 24 hours a day allotted by God. Not one of us clergy wants to be thought lazy, but like our Lord Himself, we must regularly put aside the demands of physical action in order to replenish the sources of vision and spiritual strength. This you must do or suffer spiritual shipwreck. [At this point Bishop Welles departed from his text to warn Bishop Hallock to slow down. See page 6.] You will constantly cultivate the practice of prayer and sacrament, Bible reading, meditation and study. Thus armed, you will be ready, eager and able to preserve the Faith once delivered to the saints and with winsome persuasiveness evangelize the unconverted. Doing that you can make your own my second text, which my grandfather, the third Bishop of Milwaukee, had framed on the wall of his office: "I have fought a good fight; I have finished my course, I have kept the faith." Whether you are a modern sheep-herder or a modern chief shepherd of the Church, there is no substitute for fighting the good fight, finishing your course, and keeping the faith entrusted to you. God bless you and keep you always.



Sgt. 1st Class Einar H. Ingman U. S. Army Medal of Honor

THE REDS IN AMBUSH on the ridge suddenly opened fire. The two squads were trapped, their leaders wounded.

Sergeant Ingman took command, encouraging the men to fight. A red machine gun opened fire. The sergeant charged it alone, hit it with a grenade.

Tackling another gun, he was badly wounded. But he reached the gun, and dispatched the crew. When his squad reached him, they found Sergeant Ingman unconscious—and 100 of the enemy fleeing in panic.

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CHANGES

Resignations

The Rev. Edwin Walter Merrill, rector of St. Joseph's Church, Kansas City, Mo., since 1918, and vicar canon of Grace and Holy Trinity Cathedral, will retire in May, upon the 40th anniversary of his ordination.

The Rev. Robert Q. Kennaugh, rector of St. Christopher's Church, Gladwyne, Pa., should be addressed at 44 Righters Mill Rd.; St. Christopher's Church, at Box 278, Gladwyne.

The Rev. Sherman S. Newton, who recently became rector of the Church of the Holy Nativity, Chicago, may be addressed for all mail at 9300 S. Cottage St., Chicago 20.

The Rev. Stanley Anthony Powell, Jr., who has been rector of Christ Church, Eddington, and vicar of St. Paul's Church, Edgely, will be vicar of St. Paul's, Edgely. Address: 37 Forest Lane, Levittown, Pa.

Appointments Accepted

The Rev. William Ellery Arnold, formerly vicar of St. Martin's Church, Pittsfield, Mass., and St. George's, Lanesborough, and director of Bucksteepoor, leadership and conference center of the Diocese of Western Massachusetts, is now rector of All Saints' Church, Briarcliff Manor, N. Y. Address: All Saints' Rectory, Scarborough Rd.

The Rev. Kenneth Stewart Curry, dean of the Diocese of Chicago, is working at St. Simon's Church, Maywood, Ill., under the direction of the Rev. John M. Hennessey. Address: 110 S. Third Street, Chicago.

The Rev. Charles Allan Grier, who was recently named dean in the diocese of Chicago, is now acting at Grace Church, Oak Park, Ill. Address: N. Harvey Ave.

The Rev. James Garrard Jones, dean of the Diocese of Chicago, will be part-time assistant at St. Catharine's Cathedral and at the Church of the Holy Trinity, Chicago. Address: Nashotah House, Nashotah, Wis.

The Rev. Francis F. Lynch, who has been rector of St. Thomas' Church, the Alameda, Baltimore, and become rector of the Church of the Holy Trinity, Forest Park, Baltimore, on February 15. Address: 3809 Egerton Rd., Baltimore 15.

The Rev. Francis C. Tatem, Jr., formerly in charge of St. Mark's, Medford, L. I., and St. Michael and All Angels', Gordon Heights, L. I., now rector of the Church of the Nativity, Long Beach, L. I., N. Y.

The Rev. Richard Edward Winkler, dean of the Diocese of Chicago, is part-time assistant of St. John's Church, Wheaton, Ill. Address: Seabury-Theological Seminary, 600 Haven St., Wheaton, Ill.

The Rev. Fred C. Wolf, Jr., formerly in charge of St. Michael's Mission, Cookeville, Tenn., is now rector of St. Mark's Church, San Marcos, Tex.

Ordinations

Priests

Bethlehem: The Rev. Douglas Evert Wolfe was ordained priest on December 21st by Bishop Donegan of New York, acting for the Bishop of Bethlehem, at the Cathedral of St. John the Divine, New York. Presenter, the Rev. K. W. Ryan; preacher, Dean J. A. Pike. To be vicar of St. John's, Valley Cottage, in charge of St. John's Church, Haverstraw, N. Y. Address: Valley Cottage, N. Y.

Chicago: The Rev. Raymond Lyle Holly was ordained priest on November 29th by Bishop Conkling of Chicago at St. Paul's Church, Kankakee, Ill. Presenter, the Rev. W. C. Bihler; preacher, the Rev. E. D. Butt. To be diocesan rural missionary in the southern deanery. Address: Box 141, Onarga, Ill.

Honolulu: The Rev. Allen John Downey, vicar of Christ Church, Kealahou, Hawaii, the Rev. John Robert Jones, vicar of St. James' Mission, Kamuela, and the Rev. Keith Kreitner, vicar of Christ Memorial Church, Kilauea, Kauai, were ordained to the priesthood on December 17th by Bishop Kennedy of Honolulu at St. Andrew's Cathedral, Honolulu. Presenters, respectively, the Rev. R. H. Challinor, the Rev. John R. Caton, the Rev. W. R. Grosh; preacher, the Rev. W. R. Thomas.

Kansas: The Rev. William Andrew Opel was ordained priest on December 13th by Bishop Bennett of Rhode Island, acting for the Bishop of Kansas, in the Chapel of St. George's School, Middletown, R. I. Presenter, the Rev. W. A. Buell; preacher, the Rev. Dr. Joseph Fletcher. To continue graduate study until June 1st. Address: 70 W. Ninety-Third St., New York 25.

Massachusetts: The Rev. David Bernard Weden was ordained priest on December 21st by Bishop Donegan of New York, acting for the Bishop of Massachusetts, in the Cathedral of St. John the Divine, New York. Presenter, the Ven. G. F. Bratt; preacher, Dean J. A. Pike. To be assistant of St. Margaret's Church, New York. Address: 940 E. 156th St., New York.

Minnesota: The Rev. James Robert Harkins was ordained priest on December 21st by Bishop Keeler of Minnesota at Gethsemane Church, Minneapolis, where the new priest will continue as curate. Presenter, the Rev. Harlan Coykendall; preacher, the Rev. Dr. P. S. Kramer.

The Rev. Edwin John Eilertsen and the Rev. Robert Dean Martin were advanced to the priesthood on December 22d at St. Helen's Church, Wadena. Presenters, the Rev. R. W. Kuehnle and the Rev. R. M. Wolterstorff, respectively; preacher, the Rev. Daniel Corrigan.

The Rev. Mr. Eilertsen will continue to be in charge of Emmanuel Church, Alexandria, Minn., and St. Paul's, Glenwood. The Rev. Mr. Martin will continue to be in charge of St. Helen's, Wadena; Emmanuel, Eagle Bend; and St. Alban's, Staples.

The Rev. Richard Keene Smith was ordained priest on December 23d by Bishop Keeler of Minnesota in Trinity Cathedral, Duluth. Presenter, the Rev. O. W. McGinnis; preacher, the Rev. L. R. Gillmet. To continue to be in charge of St. John's Church, Lakeside, Duluth, and St. Andrew's Church, Park Point, Duluth.

Missouri: The Rev. James Clark was ordained priest on December 7th by Bishop Lichtenberger of Missouri at St. Paul's Church, Ironton, Mich. Presenter and preacher, the Rev. Ned Cole, Jr. To be rector of St. Paul's Church, Ironton, in charge of St. Peter's, Bonne Terre, and Trinity, DeSoto.

Nebraska: The Rev. William H. P. Cowger was ordained priest on December 17th by Bishop Brinker of Nebraska at St. Peter's Church, Neligh, Nebr., where the new priest will be rector. He will also be in charge of St. Paul's, Niobrara, and St. Mark's, Creighton. Address: Box 223, Neligh.

New York: The Rev. George Trueman Cobbett was ordained priest on December 21st by Dr. Harold Edward Wynn, Bishop of Ely, acting for the Bishop of New York, at Ely Cathedral, England. To be assistant of St. Mary's and St. John's Church, Oxford, England. Address: Cowley Rd., Oxford.

The Rev. Herbert S. Bicknell, OHC, was ordained priest on December 10th by Bishop Campbell, Retired Bishop of Liberia, acting for the Bishop of New York, at Holy Cross Monastery, West Park, N. Y., where the new priest may also be addressed.

The Rev. George Jackson Macfarren was ordained priest by Bishop Campbell, Bishop Coadjutor of West Virginia, acting for the Bishop of New York, on December 22d. The new priest will be in charge of St. Thomas', Weirton, W. Va., and St. John's, Brooke Co.

A number of deacons were advanced to the priesthood on December 21st at the Cathedral of St. John the Divine, New York, by Bishop Donegan of New York. Preacher at the service

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CHANGES

was Dean J. A. Pike. Among those ordained were:

The Rev. Charles Halsey Clark, presented by the Rev. H. R. Pool; to be assistant of Grace Church, Hamden, Conn. Address: 2925 Dixwell Ave.

The Rev. Elmer Hood, presented by the Rev. R. L. Schofield; to be assistant of St. Mark's Church, Jackson Heights, N. Y. Address: 8101-17 Thirty-Fourth Ave.

The Rev. Roy Edwin MacNair, presented by the Rev. Dr. R. H. Brooks; to be assistant of All Saints', Belmont, Mass.

The Rev. Michael George Mayer, presented by the Rev. W. F. Penny; to be a fellow and tutor of General Theological Seminary. Address: 175 Ninth Ave., New York 11.

The Rev. Arthur Frank Widlak, presented by the Rev. R. E. McEvoy; to be assistant of Holy Trinity Church, New York. Address: 316 E. Eighty-Eighth St.

Newark: A number of deacons were advanced to the priesthood on December 20th by Bishop Washburn of Newark at Trinity Cathedral, Newark. Preacher was the Rev. Anson Phelps Stokes, Jr. Among those ordained were:

The Rev. Charles Donald Beisheim, presented by the Rev. R. C. Hubbs; to be vicar of the Church of Our Saviour, Secaucus, N. J.

The Rev. William James Dougherty, presented by the Rev. Revere Beasley; to be assistant of the Warren County Mission. He is a former Methodist minister.

The Rev. Bayard Hancock, presented by the Rev. L. H. Hinrichs; to be vicar of the Church of the Epiphany, Allendale, N. J.

The Rev. Harry William Hansen, presented by the Rev. E. deW. F. Francis; to be assigned to the Japan mission field, after further study at the Yale School of Languages.

The Rev. James E. Hulbert, presented by the Rev. Dr. R. W. Masters; to be vicar of St. Luke's, Dumont, N. J.

The Rev. Mark McCullough, presented by the Rev. R. S. Bosher; to be in charge of Christ Church, Newark.

The Rev. William Nelson Penfield, presented by the Rev. Paul Moore, Jr.; to be master at St. Bernard's School, Gladstone, N. J.

The Rev. John Edward Solean, presented by the Rev. John Coburn; to be curate of St. Peter's Church, Morristown, N. J.

Ohio: The Rev. Robert M. Harvey was ordained priest on December 18th by Bishop Burroughs of Ohio at St. Paul's Church, Conneaut, Ohio, where the new priest will be rector. Presenter, the Rev. Dr. Walter Tunks; preacher, the Rev. J. P. Craine. Address: 246 Buffalo St., Conneaut.

The Rev. Frank D. Musgrave was ordained priest on December 17th by Bishop Burroughs of Ohio at St. Matthew's Church, Toledo, where the new priest will be rector. Presenter, the Rev. J. C. Wood; preacher, the Rev. C. H. McCarty.

Rhode Island: The Rev. Frank Alvin Cheever was ordained priest on December 20th by Bishop Bennett of Rhode Island at St. Peter's Church, Narragansett, where the new priest will be in charge. Presenter, the Rev. Dr. J. M. Groton; preacher, the Rev. Dr. J. S. Higgins. Address: 48 Central St.

The Rev. John Tolson Townsend was ordained priest on December 21st by Bishop Bennett of Rhode Island at St. Martin's Church, Pawtucket. Presenter, the Rev. Dr. W. T. Townsend; preacher, Canon A. F. Roebuck. To be vicar of St. Bartholomew's Church, Cranston, R. I. Address: 53 Felsmere Ave., Pawtucket.

Rochester: The Rev. Edward Frederick Caldwell was ordained priest on December 17th by Bishop Stark of Rochester at St. Paul's Church, Angelica, N. Y., where the new priest will be rector. He will also serve St. Philip's Belmont. Presenter, Canon Jerome Kates; preacher, Canon C. A. Moulton.

The Rev. David Thomas Gleason was ordained priest on December 19th by Bishop Stark of Rochester at Grace Church, Scottsville, N. Y., where the new priest will be rector. He will also be vicar of St. Andrew's, Caledonia. Presenter, the Rev. D. H. Gratiot; preacher, the Rev. D. A. Stivers.

The Rev. Alton Henry Stivers was ordained priest on December 21st by Bishop Stark of Rochester at the Church of the Ascension, Rochester, N. Y., where the new priest will be curate. Presenter, the Rev. D. A. Bennett; preacher, the

Rev. G. L. Cadigan. Address: 2 Riverdale, Rochester 13.

The Rev. John Carlton Sobell was ordained priest by Bishop Stark at the same time. Presenter, the Rev. G. L. Cadigan. To be vicar of the Church of the Good Shepherd, W. N. Y.

Rupert's Land: The Rev. Robert F. Brown was ordained priest on December 21st by the Rev. R. L. Sherman, Archbishop of Rupert's Land, at St. John's Cathedral, Winnipeg, Man. To be rector of Morden, Man.

South Florida: The Rev. William Hopkins was ordained priest on December 18th by Bishop Louttit of South Florida at St. John's Church, Plant City, Fla. Presenter, the W. F. Chamberlain; preacher, the Rev. Dr. Hiller. To be in charge of St. Peter's Church, Tampa.

Tennessee: The Rev. John Richard Lodge was ordained priest on December 18th by Bishop Barth, Bishop Coadjutor of Tennessee, at St. Paul's Church, Athens, Tenn., where the new priest will be in charge. He will serve St. Mark's, Copperhill, and Holy Cross, Etowah. Presenter, Bishop Dandridge of Tennessee; preacher, the Rev. W. S. Lea.

Virginia: The Rev. Harry James Rainey was ordained priest on December 17th by Bishop Win of Virginia at Trinity Church, Fredericksburg, Va., where the new priest will be in charge. He will also serve Christ Church, Spotsylvania. Presenter, the Rev. L. C. Harrison; preacher, the Rev. W. L. Ribble. Address: 706 Edward St., Fredericksburg.

Western North Carolina: The Rev. Lewis Kimbrough, Jr. was ordained priest on December 19th by Bishop Henry of Western North Carolina at St. Mark's Church, Gaston, N. C. Presenter, the Rev. W. H. Anthony; preacher, the Rev. A. P. Chambliss. To be in charge of St. Andrew's, Bessemer City, N. C., and St. John's, High Shoals. Address: Bessemer City.

The Rev. Winfield Davis Smith was ordained priest on December 17th by Bishop Henry of Western North Carolina at St. James' Church, Black Mountain, N. C., where the new priest will be in charge. He will also be chaplain of adjacent sanatoria. Presenter, the Rev. W. Lambert; preacher, the Rev. N. C. Duncan.

Deacons

Arkansas: James Clinton Buckner was ordained deacon on December 18th by Bishop Mitchell of Arkansas at Trinity Cathedral, Little Rock, where the new deacon will be assistant. Presenter, the Rev. C. P. Lewis. Address: 300 W. Seventeenth St., Little Rock.

Minnesota: Percy Francis Atherton was ordained deacon on December 20th at St. Paul's Church, Minneapolis, by Bishop Keeler of Minnesota. Presenter, the Rev. F. M. L. Kramer; preacher, the Rev. Dr. P. S. Kramer. To be vicar of a new mission, St. Paul's-at-the-Commons, Minnetonka, Minn.

Newark: The Rev. Gerald M. Cover, a Methodist minister, was ordained deacon on December 20th by Bishop Washburn of New Jersey at Trinity Cathedral, Newark. Presenter, the Rev. H. H. Cooper; preacher, the Rev. A. P. Lamb. To be curate, Christ Church, Short Hills, N. J.

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THE LIVING CHURCH

CHANGES

nessee: William Grosvenor Pollard, Ph.D., ordained deacon on December 17th by Bishop Ridge of Tennessee at St. Stephen's Church, Ridge, Tenn., where the ordinand will serve as canon while continuing in his secular occupation. Presenter, the Rev. R. F. McGregor; Ther, Bishop Carruthers of South Carolina. Address: 191 Outer Dr.

Diocesan Positions

The Very Rev. David K. Montgomery, dean of St. Paul's Cathedral, Springfield, Ill., is now president of the standing committee of the diocese of Springfield, succeeding the Rev. William H. Brady. The Ven. Edmund M. Ringland, archdeacon of Springfield and rector of St. John's Church, Decatur, Ill., is new standing committee member.

The Rev. Frederick J. Stevens, who is chaplain of Bishop's School in La Jolla, Calif., has been

appointed by Bishop Bloy of Los Angeles as honorary canon of St. Paul's Cathedral, Los Angeles.

Degrees Conferred

The Rt. Rev. Dr. Henry Knox Sherrill, Presiding Bishop, received the honorary degree of doctor of divinity from the University of Denver during the recent General Assembly of the National Council of Churches in Denver. The Presiding Bishop was president of the Council at that time.



A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11, MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat & Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC; Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11; Thurs, and HD: HC 12; Wed Healing Service 12

ST. IGNATIUS' 87th St. & West End Ave., one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs. 12:10 Noonday ex Sat

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8, Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri HC 12; C Fri 4:30 & By appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERSESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8, C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon Leslie D. Mallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30; Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily 7; Thurs 10; C Sat 7:30-8:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, 19 Family Eu & Com Break-fast, 9 Sch of Religion and Nursery, 11 Nursery; Daily 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed & Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP 5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 Mc Keen Pl, Oakland
Sun Mass with ser 9:30; Int & B Fri 8; C Fri 7 & by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues. Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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LOS ANGELES, CALIF.

MARY OF THE ANGELS 4510 Finley Avenue
James Jordan, r; Rev. Neal Dodd, rem
Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7.
8:30 & Ev 5:30 Daily.
t 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

FRANCIS' San Fernando Way
Edward M. Pennell, Jr.
8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ANDREW'S Rev. Gordon L. Graser, v
Glenarm Place
Masses: 8, 11; Daily Masses 7:30 ex Mon 10;
s 7; C Sat 5-6
e blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

PAUL'S 2430 K St., N.W.
Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
ex Sat 7; Sat 12; Prayer Book days 7 & 12;
C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
s & HD 10; C Sat 7-8

CHICAGO, ILL.

BARTHOLOMEW'S Rev. John M. Young, Jr., r
Stewart Avenue
7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Wed 6:15; Also Fri (Requiem) 7:30; MP
& 1st Fri HH and B 8:15; C Sat 4:30-5:30,
8:30 and by appt

LIBERTYVILLE, ILL.

LAWRENCE'S Rev. Thomas K. Rogers
7:15, 9:15, 11; HC Wed & Fri 9:15; MP 9,
1:15

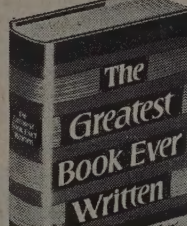
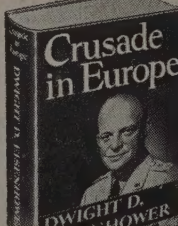
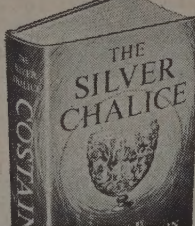
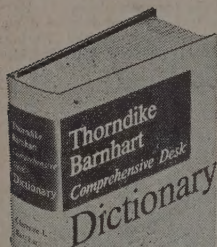
BALTIMORE, MD.

MICHAEL AND ALL ANGELS 20th and St. Paul
D. F. Fenn, D.D., r; Rev. R. W. Seaman, c
P. E. Leatherbury, c
7:30, 9:30, 11 & daily

BOSTON, MASS.

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Ashmont Rapid Transit Station
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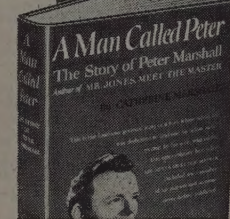
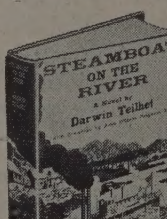
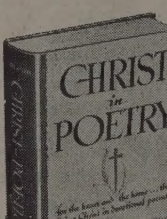
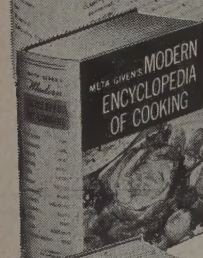
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